/63 cont./

581 The Indian also values the relatives of his future wife, be-
593 cause if she has rich relatives and he pays well for her, these will feel themselves obliged to supply her and her children with means of subsistence to live, freeing him from a responsibility which would otherwise restrict his freedom. /64/

To marry into an economically strong group has the advantage that this will bring to the marriage a dowry fitting his esteem, which the future husband will administer, as well as a series of gifts which the women's relatives will make to his children, and, what will increase his prestige, the number of ornaments, dresses, etc., which she will bring with her and in which she will appear in due time. Furthermore, although his marrying one of these women implies a heavy disbursement at the moment, in the long run he will receive suitable reimbursement with the payment for his first daughter to be bought, which belongs in full to the father.

584 Neither does the man disregard the social value of the
583 woman, above all in his first marriage, which is the one that represents it. By this purchase he and his relatives, as well as those of the girl, try to arrange an alliance which will reinforce two strong families or tighten the bonds between them. This induces them in many cases not to consider the choice of the bride (not so much at present), the elders freely making arrangements, in order to obtain the advantage of a high price, the linking with a group whom they fear, avoiding thus prejudice and strengthening friendship, but at the same time hazarding the possibility of the woman's committing suicide. This same fact is what permits the abduction of a woman, which is not considered such in the wide sense of the word but rather an acquiescence on the part of the woman's relatives, who look complacently on these relations, having confidence in the compliance with the payment on the part of the man. It is a deed which demonstrates good faith on the part of relatives on the woman's side to which the man must respond by arranging an immediate and satisfactory payment, if he does not want to

/64 cont./

534 533 have a serious stain placed on his prestige as a man in good financial standing and one who complies with Guajiro law. So they test, unconciously perhaps, the feelings of the two groups who are seeking the alliance: trust on one side and solvency and good faith of the other. It is a test of friendship in which each side puts in evidence the wish of surpassing the other.

555 534 533 [191] Also figured in the social valuation of a woman is her knowledge of the language as this means in Guajiro that she has palabra /literally, "word"/ (Cf. Caciques), that is to say, that she has a wide knowledge of the language and can use it adequately in delicate situations in which it is necessary to bring to bear every oratorical gift and know how to measure her words and the customary phrases in order to attain her end or to guide the discussion to a level where the facts will follow the legal line. A woman, when she has these qualities, may act as a mediator in a quarrel, and on the result favorable to the person she has represented will depend her personal aggrandizement, by which she acquires prestige and is called in to mediate in even more complicated matters, /65/ by this means increasing her personal position and that of her group and converting other clans into satellites, submissive to her will, in payment for benefits received, thus still further increasing her power which indirectly extends to her husband. This acquisition is a cause for vanity and pride in the husband.

From this talent of tener palabra /literally, "to have word"/ there emerges a series of sequences which build up the social aspect of a home. A woman who possesses that quality knows the Guajiro social protocol and can fully comply with it, thus avoiding conflicts with other groups; she also knows the legal system of the peninsula and by such knowledge can protect the interests of her family group, including her husband, as she will confine his conduct to that which is established, which eases the husband's life and his relationships with his feminine relatives. She makes possible the knitting together of these two disparate elements and creates the bond of union between the

5: Simons K-5 (ca. 1882) 1885
SC13 Goajiro SC13

[88] [564] weaving, making dresses, hammocks, sashes, &c., sewing, and all the little knick-knacks Indians love so well.

The confinement is not so isolated as it seems, generally several of her female relations are round the door with the enclosed, who of course becomes rather stout, much blanched, almost white, and some exceedingly beautiful. Strangers and men are not excluded from peeping in through [584] the door, always with an eye to matrimony, and she can be sold and liberated at once, though her husband if rich prefers leaving her to complete her term of schooling. On re-entering to society again, a special festival, *ebelüle*, is held with dancing, &c. An ox is killed, and the girl is dressed in the clothes she has made; her hair is cut and she resumes all her beads, necklaces, bracelets, and other ornaments.

562 [579] Women are much respected by the Goajiros. In a quarrel or drunken brawl, women often save bloodshed by stepping in and tearing the weapons out of their husband's or brother's hand. Travelling with women is consequently perfectly safe, and in case of danger, if one undertakes to protect a stranger, he may rely upon coming out all right.

583 Matrimony is a mere case of barter. The girl is sold for a certain price, fixed by the father. This is paid by the intended husband, and divided by the father, who appropriates the best part for himself and his relations, the rest going to the wife's relations. As it is chiefly in 585 cattle, three are killed and a kind of bridal festival held. There is no other ceremony. A wife is under obligation to support her husband, 593 find him in food, clothes, &c. She does most of the trading, and a [462] contract made with an Indian is worthless, should his better half object. [583] An Indian cannot inflict bodily injury on his wife, for he becomes liable to her relations, and should she die during childbirth he has to repay the father what he gave for her. But if the wife is untrue (a rare occur- [589] rence) he demands from the father the price he paid for her, who if he cannot refund, helps him to recover from the seducer, plus tear or compensation from his mother-in-law. At the husband's death, the 587 wife becomes a legacy to his brother, usually the youngest; if there are 769 none, then his nephew inherits her. The daughter of a chief is worth, 583 according to his wealth and power (i. e. the number of men he can dispose of in a fight) from 6 to 150 head of cattle (12*l.* to 300*l.*).

764 When a person dies, a grand drinking festival is given, that lasts as long as there is anything to drink—days, and even weeks, with the wealthy. These latter are buried twice, and have two festivals. A rich person is always buried in the rancho, and on the spot where he was born; being often carried for that purpose immense distances. A fire is lighted every night from sunset to sunrise in front of the grave, for the solace of the dead. Immense piles of wood are gathered for this purpose, as the body is kept two years in the house. Then all the relations can meet on a certain day, and the second feast takes place, when the bones are carefully gathered, placed in a jar, and consigned to the

6: Santa Cruz E-5 (1940) 1941
SC13 Goajiro SC13

604 Regarding the marriage of the senior nephew, the maternal
584 uncle plays no prescribed part, unless the prospective bride comes from a very wealthy family and consequently the bride price is quite high. In such cases the uncle is expected to help
[583] with a small donation to meet the price. Although this is expected from him he has no say whatsoever in the selection of the bride. The bride price in its entirety, or certainly in major part, is paid by the father of the bridegroom. The influence of the uncle, even if he has happened to help pay part of the bride price, is practically zero. This is the rule, but naturally in-
[183] dividual deviations from it are found. The case of Camilo is again illustrative of this. Although he is not contemplating marriage for the present, Camilo told the present writer that once he had made up his mind to get married he would go to his uncle for advice. No other such cases came to the attention of the writer, but speaking with other informants on this subject he was invariably told that such cases do often occur and that they are not out of the ordinary. However, this is not prescribed behavior and arises only from personal regard or affection.

604 There is a prescribed pattern of conduct that both the senior maternal uncle and his senior nephew must observe when in each other's company, regardless of what personal sentiments they have for each other. If there are other people around the nephew must always keep silence if his uncle is speaking and if the nephew wants to say something he must first ask permission of his uncle. This permission is asked by the nephew rising from his seat or, if he is already standing, by tapping his uncle on the arm. The uncle is at complete liberty to grant or refuse the permission; however, a refusal was never witnessed by the present writer. In all ways the nephew must show respect and
604 conduct himself with propriety. If he, in any way, should fail
626 to conform, he would be severely criticised, not only by his uncle but also by the rest of the company, whether they were relatives or not. On the other hand, the uncle must not laugh at his nephew,—although he may laugh with him,—and if his nephew says something wrong he must correct him in such a way that his nephew would not feel hurt. Should the uncle do otherwise he would be subjected to criticism, not by his nephew, but by the rest of the company.

6: Santa Cruz E-5 (1940) 1941
SC13 Goajiro SC13

604 the niece the giver. Another difference is that while the giving-receiving relation in the uncle-nephew situation is between the senior nephew and his senior maternal uncle, in the uncle-niece situation it is between the senior maternal uncle and all the daughters of all his sisters.

In the senior maternal uncle-niece relationship the whole [428] question of inheritance is out of the picture, as in Guajiro culture the woman, regardless of her status, cannot inherit. The nieces never expect and never get anything from any of their uncles in the way of inheritance or otherwise. Consequently we can dismiss economic expectations on the part of the niece as a motivating factor. Their behavior toward their senior maternal uncle is the resultant of other factors. The senior maternal uncle being on his part the receiver of benefits may act from affection or regard, or from selfish or other motives, or combinations thereof.

604 583 The senior maternal uncle receives material profits from all of his sisters' daughters through the bride price. The bride price, however big or small, must be paid to the senior maternal uncle of the bride, while he on the other hand does not contribute anything toward the dowry which the bride must present to the bridegroom. The bride price must always be paid in cattle, while the dowry usually consists of gifts of clothing, household goods, hammocks, etc. Consequently the senior maternal uncle is very much interested in the marriage of his nieces and sees that they marry advantageously. He may accept or reject [584] a prospective bridegroom at will, and the girl has to conform [183] and to say nothing in the matter. This is the theory and to a great extent the practice, although there are cases in which the uncle has given in on the insistence of the niece or of the prospective bridegroom or of both, and a few cases of elopement have also come to the notice of the present writer. As previously mentioned, all of this concerns only the senior maternal uncle and all the daughters of all his sisters: the other uncles, maternal or other, have no say in the matter.

604 584 The following cases will serve as illustrations. Estrella is the daughter of Ramoncito's oldest sister. They all belong to the wealthy class. She is now of marriageable age—about 15

6: Santa Cruz E-5 (1940) 1941
SC13 Goajiro SC13

or 16 years old—and it is entirely up to Ramoncito to find a suitable mate for her. As yet there is no prospective bridegroom but when he is found he will be entirely Ramoncito's choice. Ramoncito may seek the advice of Estrella's parents, but the final say rests with him. Even the girl has little or nothing to do with the selection. Ramoncito will settle the bride price and collect it all for himself. He will not share it with his other brothers nor will the girl's parents receive any part of it. Ramoncito concerns himself greatly about Estrella and seldom lets a day pass without paying her a visit. Estrella comes to visit her uncle quite frequently too, either alone—for they live close by—or with her mother, and she always brings a little gift for Ramoncito's only child. Ramoncito has another sister whose daughter is already married. In this case it was Ramoncito again who made all the arrangements for the marriage, selecting a wealthy bridegroom, settling the bride price, and collecting it. He kept all of it for himself as he is supposed to do. None of the other relatives had anything to say regarding the marriage.

The following is another case, one from a different level of society. Carmelina is the daughter of a poor man who lives at San Antonio. She has only one maternal uncle, who is also poor. About a year ago her uncle insisted upon her marrying the bridegroom whom he had already selected for her. The bride price was arranged and collected by her uncle, but he being a wasteful man—according to Carmelina—went to Venezuela, sold the cattle there and spent all of his money. Since that time this uncle has been trying to get some cattle from Carmelina's husband, but, as he has no further claim on his niece, they have refused him. Carmelina, apparently is happy in her marriage and glad to be out of her uncle's reach. He pays frequent visits to his niece, but as he is received with cool indifference his visits are less frequent than they used to be.

Now for the actual pattern of behavior. The present writer was able to observe personally the mode of behavior between Estrella and Ramoncito and between Carmelina and her uncle. Let us take Estrella's case first. Apart from the fact that in the Goajira whenever we find a mixed group the women in-

6: Santa Cruz E-5 (1940) 1941
SC13 Goajiro SC13

Estrella and her uncle may be controlled somewhat by personal regard and affection, such appear not to exist in the relations between Carmelina and her uncle. 604

The behavior of the senior maternal uncle is uniformly the same toward all of his nieces so far as the prescribed conduct is concerned, although he may not personally feel exactly the same toward every one of them due to individual difference in character and personality.

The behavior described so far has been that of the uncle and niece in public. As to the private relations between them, the present writer was informed that the relations were no different in private than in public.

Cases in which the niece goes against her uncle's will in marriage and elopes are very infrequent in the Guajira. When they occur they are severely criticized and the girl gets the reputation of being loose. Public opinion is so strong that in all the cases except one, which came to the attention of the present writer, the couple has had to move to another community away from both her family and his. The case in which the uncle has at first been opposed to the marriage but finally consents on the insistence of the couple falls into a different category. Such a couple is not criticised and may live without fear in the community. 583 584 604 626

Summary

As regards the senior maternal uncle and senior nephew relationship: first, the nephew, at least theoretically, is the recipient of benefits, and conducts himself with extreme propriety. Regardless of the regard or affection, he may or may not have for his uncle, he behaves according to rule lest public opinion turn against him and curtail his chances for trade, marriage, etc. Toward his other uncles, there seems to be no prescribed pattern and he may behave toward them as he pleases. Second, the attitude of the uncle toward his nephew is again largely controlled by public opinion. It is true that he does not have to show such marked formality as his nephew shows toward him, but on the other hand he must do nothing detrimental to the character or respect-status of the nephew. His behavior toward 604

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

they take into boarding schools, so-called *asfelinatos*. It was not difficult to get children for these schools there. Many poor families voluntarily hand their children over in hard times, when they cannot support them themselves. Others sell them for a quantity of maize. If the mission did not buy them, some well-to-do chief would, and they would become slaves. The monks did not always know whether a child offered them was stolen or not.

Well-to-do Indians also liked to send their children to Nazaret to learn Spanish and other useful things. These, however, often became more Indian than the Indians once they left the school. We met a few who refused to remember their Spanish and who appeared to be quite uninfluenced by the monks. This evident reaction against civilization was due, perhaps, to the strictly ordered life of the school.

The poor children had to stay there always. Some of them worked in a cotton plantation which the monks had started in order to help the mission's finances. There were already one or two married couples. They were not considered proper Indians, because the men wore trousers.

A Guajiro girl is normally not allowed to choose her husband. Her family does that. Thus, if the monks and nuns decided which pupil was to marry which, it amounted to the same thing. The monks, of course, did not get a bride-price, nor did the bridegroom often receive his morning-gift that traditionally consists of ornaments and clothing.

Why had they built the mission station just at that spot, where it was so difficult to maintain it? The choice had been dictated mainly by the monks' desire to try and save children and others from being sold as slaves. Also there was water and it was near a harbour.

Do people really traffic in slaves in our day? Yes, slavery still exists. In Guajira, the traffic increases whenever there is a drought and times are bad. It has always gone through Castilletes on the south coast, which lies just where the frontier between Colombia and Venezuela reaches the sea. The slaves are sold to Venezuela, which is also more accessible for that part of the peninsula.

7:Bollinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

How must a girl look to find favour with them? She must be tall, broad-hipped and have firm prominent breasts and well-rounded curves. Flabbiness the men do not like, but they do not seem to worry about the shape of their women's legs. These, of course, are hidden beneath the wide tunic, but the wind sweeps this against them, outlining them. It is fortunate for the Guajiro women that their men do not attach importance to the shape of their legs, for they are seldom lovely. To our eyes they seem too short and badly shaped. The men attach much importance to gentle, dignified behaviour. The Guajiro girl should have large eyes and good teeth, but the most important thing of all is that she should be light-skinned; that is the hall-mark of gentility. No girl ever neglects her beauty decoctions, not even when she is in the charge of the nuns at the mission station and thus not isolated as the rule is at home. The rules she has to observe and the medicines she must take are of importance not only for her appearance, but also for her physique. If she follows her instructions, she will give birth without difficulty and there will be no risk of the baby being still-born. Her mother and her family are held to be partially responsible if the first-born dies in or after birth, for that means that on some point the complicated rules governing the girl's period of incarceration have been neglected.

A girl is by no means idle while she is shut up; quite the contrary. She spins and weaves industriously, under supervision of the old woman, and learns the details of housekeeping and how to prepare different foods. Actually she will know most of this already, having taken a more or less active part in the work of the household ever since she was able to walk. She also receives instruction in how to behave, is initiated into the duties incumbent upon a housewife, what she must do as spouse and mother, in the various aspects of married life and in the mysteries of sex.

No man is allowed to enter the girl's little hut, and she is not allowed to meet men, receive visitors or be with her family, if visitors come. When the guardian considers that the girl can be let out, usually after a year or two—the news spreads quickly and guests start to come with or without

7:Bolinder T-5 (1920, 1955) 1957
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881 invitation. Again cattle are butchered, and there is drinking
•584 and dancing and horse-racing. Numbers of men come to see if they would like to put themselves forward as suitors. The more eminent guests are received in the house itself, and the girl is now present. Her shorn hair has grown and been trimmed to a page-boy cut, and she wears her best clothes
[754 and new ornaments. She hides her hair clippings carefully
826] in a bag, for she does not want to risk anyone getting hold of them and using them to acquire power over her by the arts of magic. Later, she will secretly bury them under a
[789 cow pat. That will help to increase her herds. The droppings
514] of various animals play a great part in the magic of the Guajiro, and it would seem that there is negro influence here as well.

881 The girl has now been born again—she is a new person, a woman. She knows all that an adult woman needs to know and can do everything that a wife and mother should be able to do. Pale and lovely, she steps out into life once more and inquisitive young men swarm round her. The rich give a big feast, the poor provide simpler fare, but it is always a great occasion.

[582] A Guajiro man will never marry a girl before she has undergone this period of confinement, which means that people seldom marry too early. It is said that in the old days
[595 rich old men with several wives sometimes bought little
831] poor girls as concubines, believing that that would enhance their virility.

The girl's long segregation is intended to protect her from the supernatural dangers that are thought to threaten her, especially during this sensitive period of transition from childhood to womanhood. The girl can also be dangerous to others through being exposed to attack by spirits. It is only practical that during this period she should practise handicrafts.

252 Going back to the house, we found the women at the
[354] fires, which there were protected by special small cactus screens. There was no need to have them under a roof at that time of the year, only to shelter them from the wind. The pots stood over the fire supported on three stones.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

would not have been pleased if we had not managed to get her looking nice and pale. In reality her complexion was perhaps a shade too dark. Mauana asked if everyone in our country was as fair-skinned as my wife, and when I assured him that they were, he wondered whether he should not send his daughter to Sweden for a time to let her become lighter. The girl did not appear to be so very young. Francisco told us that Mauana was not finding it easy to marry her off. Being the greatest and richest chief in the Macuira Hills, with plantations that were always watered, the price he must ask for her was considerable by Indian standards, and though there had been no lack of inquiries, no deal had yet been made. All this according to Francisco. The price could not be lowered. The girl's uncle insisted on that, as she did too. Every Indian girl is proud of commanding a high price. That not only shows that she is of good family, but also that her mother and grandmother cost a lot too, in other words that she is of an old, propertied family.

'You often hear people say,' Francisco added, 'that it is better to pay little for a wife from a poor family who has been taught to work well, than to give much for a rich girl who only wants to be waited upon. But the fact is that the rich girl's family will provide her with what she might need to live according to her status even after she has married. She will still be supported from home. That, of course, lightens the husband's duties: so it isn't so silly to marry a rich wife,' and he sighed heavily.

Mauana then joined us and he too began discussing marriage. We had heard a certain amount on this subject already, but listened nonetheless attentively. A suitor does not go in person to ask for a girl's hand; he sends a proxy, his eldest maternal uncle or, if possible, a chief on his mother's side. His mother usually goes as well. Sometimes a whole deputation arrives, to be given a ceremonial reception.

The delegates bring with them gifts in the form of necklaces of gold beads and tuma stones. A man like Mauana could expect several of these. If the gifts are accepted, as almost always they are, they at once start discussing the

7:Bolinder T-5 (1920, 1955) 1957
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bride-price. (A refusal by the girl's family to accept the offerings can lead to a serious conflict between the two families.) The deputation then returns home and informs the suitor. He does not try to haggle. That is not done. Also he has a fairly good idea beforehand what he will be asked to pay. If his relatives can afford it, the price is paid in a lump sum in cows, which is the grandest method of payment. The cows are driven to the bride's house by slaves and followed by the bridegroom's maternal uncles, who are responsible for making settlement. They are given a festive reception and return with gifts of meat from a freshly slaughtered animal. The bridegroom does not go on this occasion either. He arrives later with some cows for his mother-in-law, which constitute a reward for the bridal bed, a beautiful hammock she has woven. This symbolizes his right of possession of the girl.

In the old days it was considered that a bride ought to be virgin, although now that manners are not so strict, this is not so strictly insisted upon. The white man usually explains the girl's period of confinement as being intended to protect her innocence; yet she would surely have more opportunity to kick over the traces when living by herself in a little hut, than if she were with her family and always under their eye. Among the better families at least, a husband can demand return of part of the bride-price if he discovers that he is not the first to enjoy the girl's favours. A bride who is not a virgin should thus command a lower price than a virgin. A girl with a child, or a wife another man has returned, commands even less, just as with the Moors, though that is not to say that the custom came from them.

Nowadays a sensible girl tells her intended husband if she has had an affaire, before the bride-price is settled, and thereby complications are avoided. A young man will seldom hesitate to marry a girl making such a confession.

A man's inmost thoughts often emerge under the influence of intoxication, when he sits in his hammock improvising a song, as the Indians do. Scornfully he may chant: 'Ah, ah, ah, ah, when I married my wife was not a maid.' If she was, he will sing: 'Ah, ah, ah, my bride was innocent.'

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

water but is given an herbal purgative. Her hair is cut short. Generally §31
several of her relatives stay around the door of the hut, and strangers
and men with an eye to matrimony may look in. During this period the
girl is taught the duties of married life and such skills as weaving,
sewing, and making hammocks. When she emerges, strut and bleached,
a special festival is held, when she resumes her ornaments and puts on
the adult clothes that she has made during her confinement. She is now
considered marriageable. The length of her confinement depends on
her status, though theoretically it lasts until her hair again reaches the §34
nape of her neck. Poor girls are secluded only a few weeks, rich girls §36
up to 2 years.

Sexual life and marriage.—Little is known about the sexual life of §36
the *Goajiro*. A certain amount of promiscuous love making occurs among
the young people at the biweekly festivals. Dances also provide an op-
portunity for sexual advances.

There are some male transvestites who carry on only female activities §37
and are ridiculed by the men.

When a man desires to marry he sends his father or uncle as inter- §37 ●
mediary, then pays a bride price which has been set by the girl's relatives. §38
The payment is usually in cattle, but goats, pearls, liquor, cotton cloth, §02
and gold ornaments also are used. The father retains the purchase price
only when his first daughter marries; the income of subsequent marriages
goes to the girl's senior maternal uncles. The mother also receives part
of the income. A son obtains the cattle for the bride payment from
the increase of his father's herds.

Intermarriage between the sibs is frequent, and many of the *Goajiro* §32
give their daughters to "civilizados" from Maracaibo and Rio Hacha,
who pay higher prices and find such a tie with the Indians useful in their
trading relations.

The marriage ceremony consists of a series of feasts and exchanges of §35
presents between the two families. The wedding night is spent at the §a]
ranchería of the bride's mother, but the nuptial hammock (specially
woven by the female relatives of the bride) is hung from a tree some dis-
tance away from the house. For a period of days and even months the
bridegroom leaves his bride at dawn and returns only after sunset. In §04]
this way the groom shows respect to his mother-in-law.

Polygyny is general. The number of wives depends on the economic §35
status of the husband, some men having as many as 20. Each wife lives
in her own house, where her husband occasionally visits her. The man,
as head of the polygynous household, supervises the daily slaughter of §42]
animals and the distribution of meat and corn to each household accord-
ing to the number of its members.

If a wife shirks her domestic duties she may be divorced and her hus- §34
band may claim the return of the bride price cattle, plus their increase and

9: Santa Cruz E-5 (1958) 1960
SC13 Goajiro SC13

writer hopes in future researches to complete the picture of leadership among the Guajiro and the present breakdown in their social organization.

As mentioned above, traditional form clan leadership is obtained either through inheritance or by selection made by a council of elders. Perez's case is entirely different and he has followed white culture means and ways, more or less, in obtaining leadership in Guajiro society irrespective of clan organization. In other words, he has become, in certain aspects, a leader of the Guajiro as a whole and not of a particular clan. It is to be expected that as more and more Guajiro individuals go to Maracaibo for higher education, these new methods, such as those utilized by Perez, of attaining status will become stronger and will also be a contributing factor in the final breakdown of the traditional clan leadership. Some years must pass, however, to determine conclusively whether this is the path that leadership in the Guajiro will take. At the moment four important clans still have their traditional leaders—the Pushiana, Uriana, Epinayú, and Epieyú—with strong and well defined heirs to their present leaders; and as long as the inheritance lines remain firm, clan leadership among these four clans will cling to the traditional. The rest of the clans, having lost their lines of inheritance and lacking men of strong personality to become their unquestioned leaders, will tend, we predict, to fall in step with new leaders of the Perez type. Such leaders will, undoubtedly, become more numerous as the acculturation process go forward.

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